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reference is misprinted p. 4) shows that the law provided merely that when Barcelona vessels were in port freight must be shipped by them. In the absence of Barcelona vessels, those of other cities might be employed.

The appendix on "The Currency" is disappointing. It should have contained a discussion of the value of the coins mentioned in the body of the work. As it is, Mr. Swift falls into a serious error, p. 45, in estimating the value of a ransom. He rates the besant at 4*d*. The gold besant was worth about the same as the gold florin (about \$2.40) and the silver besant is estimated by Muratori at two-thirds that amount or about \$1.60. Capmany approved a valuation of the silver besant in 1276 at 3½ *sol*s. Taking Mr. Swift's valuation of the *sol* at 1*s* 5*d* we get \$1.20 for the value of a besant, or at least fifteen times greater than Mr. Swift's estimate. The map should have represented Eastern Spain, as it was in James' time, not as it is to-day. Most of these minor defects can be easily corrected in a second edition and should not be unduly emphasized. The work as a whole commands respect and confidence by the thoroughness of the research and the solidity of the scholarship which its pages reveal. It is to be hoped that Mr. Swift will continue his work in Mediæval Spanish History for English historical literature in that field is singularly deficient.

EDWARD G. BOURNE.

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Geschichte des antiken Kommunismus und Socialismus. By ROBERT TÖHLMAUN. I. Band. München: Beck, 1893.

The title of this book does not correspond strictly to the contents, which offer more than that would indicate. We have to do here not simply with an historical, but also with a politico-social work, in which the historical foundation serves merely as the occasion for developing the author's philosophical and politico-social views. The author does this by continually bringing the socialistic and communistic theories of antiquity and modern times into juxtaposition, and comparing them.

The first chapter, in which he criticises the theories and traditions of the original communism of the older Greek States, is very interesting. All the information from the old writers, as well as the opinions of modern investigators, relative thereto, are made to pass in review before him; and he arrives at the conclusion that the supposed primitive communism in no case proves itself to be historically worthy of credence. In fact, the hypotheses of primitive communism are "phenomena of the human mind, which are accustomed to manifest themselves spontaneously as the logical consequence of certain human experiences, stimulating to the formation of new ideas. In all times

of agitation, in which the existing social and political order no longer meets legitimate needs and desires, and therefore begins to go to pieces, we are met by this reaching out from the disintegration going on in the life of the present, into the world of the ideal." In this respect, however, the fourth century before Christ in Greece was very similar to the present age. Then, as now, communistic and socialistic theories sprang up as the result of the excessive development of the capitalistic organization of society; and then as now there was a tendency, in order to claim for these an historic authority, to set up hypotheses, according to which under primitive conditions communism and socialism were declared to be the rule. Sober and objective investigation, however, does not confirm these hypotheses.

In the second chapter the author takes up the individualistic disintegration of society and the reaction against this disintegration in political and social philosophic theory. In Greece during the fourth and third centuries the unfortunate opposition between capitalism and pauperism appeared in the shape of unrestrained exploitation and grasping speculation, and the bitterness and mutual restraint of the different social classes which came of envy and hate. While these evils were being defended in the individualistic philosophy, there arose an idealistic social philosophy whose purpose was to introduce a better social order.

In the third and fourth chapters, the last of this volume, the author next lays before us "plans of organization for the construction of a new system of State and society." He particularly discusses the chief works of Plato, his "Republic" and "Laws." Although there already exists a whole literature on the subject of these two works of Plato, the author succeeds in putting them before us in a new light. In the first place, he views them in their connection with the existing economic conditions of Plato's time, to which they stand as a contrasted picture; and in the second place, he puts the demands of Plato's time parallel with the socialistic and communistic demands of our time. This juxtaposition is particularly instructive, for it shows us how socialistic and communistic theories and agitations are nothing more than a kind of social and psycho-social reflex-action which is produced in all times and places by the excessive abuses of capitalism.

His contrast of the two works of Plato is also interesting. One of them, the "Republic," points to the impetuous progressiveness of Plato's spirit, when the still immatured philosopher failed to take into account the social necessities which control the life of men; while in his "Laws" he is careful to regard these necessities. It is the eternal contrast of youthful impetuosity with the maturer judgment of more advanced years which manifests itself in these two works.

In conclusion, the author discusses briefly the "social universal state of Zeno, the founder of stoicism," in which "the utopian element in socialism, its irrepressible tendency to lose itself in boundless perspectives, has found the purest expression imaginable."

It is with great interest that the scholarly world will look forward to the continuation of this historical and politico-social work.

LUDWIG GUMPLOWICZ.

[Translated by Ellen C. Semple.]

History of Taxation in Vermont. By FREDERICK A. WOOD, Ph. D. Columbia College Studies in History, Economics and Public Law, Vol. IV, No. 3. Pp. 128. Price, 75 cents. New York: Columbia College, 1894.

Students of public finance have reason to be pleased with every such addition as this to our scanty literature on the subject. The work before us is scholarly and, as far as it goes, thorough and exact. It seems a little unfortunate that it should have been limited to the subject of taxation. The work could easily have been extended to cover the entire history of public finance in that State, and would then have covered topics of far more importance than that of taxation. The history of State and local expenditure in Vermont would have proved most interesting. In the matter of collecting revenue there is little that is original or peculiar in the history of this commonwealth. But in the matter of expenditure there is much such. In the first place, the administration, compared with that of other States, has been unusually honest. This is due in part to the Puritan origin of the people and their habits of economy and thrift, and even more to the fact that temptation was less in as much as the sums handled were smaller. In the second place, the Legislature stands very close to the people, for although Vermont has only 350,000 inhabitants, the lower House has nearly five hundred representatives. Thus the history of State, as well as local, expenditure in Vermont would be the best example we could find in the United States of an honest attempt to get as much as possible for the outlay along the few lines that appeal to the people as a whole as wise and necessary.

The central feature of taxation in Vermont is the "Grand List." This originated in the attempt to extend the principle of the poll-tax (namely, uniformity per unit), to other units, as property, and in certain cases income. Thus the "list" at first contained polls rated uniformly at £6; the different kinds of farm stock, also rated uniformly, as, for example, a four-year-old steer at £4; money or bills